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AUTHOR AND PUBLISHER.

In our last issue, occasion was had to say something of "the literary life" as seen through the colored spectacles of Sir Walter Besant; and it was hinted that the commercial aspects of authorship, as viewed by that doughty defender of the claims of literary property, might provide us with another subject for discussion, drawn, like the former, from Sir Walter's recent volume, "*The Pen and the Book*." Since Mr. Kipling is happily on the road to recovery from his severe illness, and since no other matter of pressing importance just now looms above the bookman's horizon, we may as well as anything else take our own hint, and say a few words upon a subject that it is no longer possible, thanks to Sir Walter's activities, for a literary journal to ignore. Just six years ago, we took for a subject of editorial discussion the work done for men of letters by the English Society of Authors and its distinguished chairman, and were happy to pay our tribute of commendation to the helpfulness and thoroughgoing character of that work. Since then, both the Society and its *quondam* chairman have been pegging steadily away at their rather ungrateful task, and the persistence with which they have impressed upon the public the fundamental principles that should govern authors in their business relations has had an easily appreciable effect, although the work of enlightenment is as yet by no means complete.

That these missionary labors still have much to accomplish is evident, not merely from Sir Walter's regretful admission that, in spite of all that has been said upon the subject, "authors as a rule know nothing" about the business side of their profession, but particularly from the "draft agreements" issued last summer by a representative committee of English publishers. This document was so amazing in its pretensions, so obviously grasping in its claims, that even those authors least inclined to be combative were startled out of their easy acquiescence in the existing order of relations between publishers and authors, and began to ask themselves if, after all, there might not be something worth their attention in this discussion about the conditions of publication which

they had hitherto regarded as so much noisy and hollow clamor. The Society of Authors must have chuckled rather audibly at seeing the enemy thus play into their hands, for no publication of the Society itself had ever afforded so powerful a support to its position as this unabashed statement of what the publishers claimed as fairly due to themselves. As Sir Walter says:

"Whether these agreements are eventually withdrawn or modified, or not, they will remain as a proof that nothing that has been said as to the rapacity of publishers as a class comes anywhere near the truth, if this committee is representative. Every possible opening for a fresh claim is eagerly seized upon: all the charges and accounts, according to these agreements, are to be over-stated as a right: percentages of anything the publisher pleases are to be added: all sums of money received are to be treated as belonging to the publisher, less whatever royalties he may choose to give: all rights whatever are to be theirs: they even claim as their own the dramatic and translation rights!"

Sir Walter's indictment against English publishers is thus sustained, as far as some of its counts are concerned, by the admission of the publishers themselves. His accusation is stated in the following general terms, which, we need hardly add, he fortifies by matters of actual fact that have come to his knowledge.

"I have no hesitation whatever in alleging as a simple fact that has been brought home to me by ten or twelve years of investigation into the commercial side of literature, that many publishers, including some of the great houses, have made it their common practice to take secret percentages on the cost of every item: to charge advertisements which they have not paid for: and in this manner to take from the proceeds of the book very much more than they were entitled to do by the agreement."

Now these charges are very serious, and are not to be disposed of by calling people names. Whatever may be thought of Sir Walter's judgment — and that seems to us not infrequently at fault — no one can seriously impugn his veracity, and we have no hesitation in accepting anything which he reports as fact, whether it be the treatment of an author in some particular case, or the actual estimates given for cost of production, or the detailed statement of some "custom of the trade" which is used by publishers for the purpose of increasing their share of the profits at the expense of the helpless writer of books.

Few authors realize the number of distinct rights which they possess in their books. In the case of a novel, at least, there are no less than eight rights from which an English au-

thor, if his vogue be considerable, may expect some gain. They are the English and American serial rights, the English and American volume rights, the colonial and continental rights, and the rights of translation and dramatization. If an author is not wary, he is warned that his publisher will slip into the contract some innocent appearing clause whereby some or all of these rights are transferred without their original possessor's fully realizing what he is about. Certainly, an author should take expert advice in such a matter, just as he would take it in a realty transaction. The conveyancing of literary property, as of any other, calls for skill and special knowledge, which are not possessed by one man of letters in a dozen.

The production of a book is a business enterprise in which an author and a publisher are jointly interested, and the fundamental question of all is that of an equitable distribution of whatever profits may result from the enterprise. We all know what publishers say when this question is raised. The burden of their plea is the risk that they incur, the uncertainty of human affairs in general and of book-publishing in particular, the heavy miscellaneous expenses of their business, and the thousand and one cares of which they relieve the author. If they have acquired the art of saying these things suavely and impressively, they soon reduce the average author to a condition of mind in which he is disposed to accept gratefully, as so much unmerited largess, anything that may be offered him, and to depart from the interview with the feeling that publishers are the most benevolent of men. Now, there is something in all of these considerations; there is more, for example, than Sir Walter is willing to allow. Nevertheless, he does the cause of letters good service by holding a brief for the helpless author-plaintiff, and by subjecting the claims of the publisher-defendant to a closer scrutiny than his client is in a position to give them. There is a good deal of the bogey element in the average publisher's talk about risk. Publishers of experience usually know enough about their business to avoid taking many real risks, although their pretended risks are numerous. If it is practically certain that a thousand copies of any book of the ordinary sort will find purchasers, there is no risk in its publication. The author may be allowed a ten per cent royalty, and enough will remain to make a fair profit for the publisher. Now, the large publishing houses do not accept many

books for which this moderate sale is not a practical certainty, and the profits of one reasonably successful book will make up for the loss incurred through a number of the occasional ventures that do not sell to the extent of even a thousand copies. As for the division of the profits, Sir Walter is of the opinion that one-third to the publisher and two-thirds to the author, after charging up all legitimate expenses, would be an equitable apportionment. If we do not go so far as this, and are content to claim that author and publisher should share equally, it will still be evident that the royalty of ten per cent, customary in this country for the majority even of fairly successful authors, does not give them anything like half the profits arising from their books. The sales have only to reach two or three thousand to make this a very one-sided arrangement, as will be evident enough from an inspection of Sir Walter's figures, or of any similar figures based upon the conditions of production in this country. In fact, we need in the United States some such missionary work as has been done by him in conjunction with the Society of Authors in England, and their activities should stimulate a similar movement among ourselves. Perhaps we may profit by their example to the extent of avoiding the bitterness of feeling that has been engendered in English publishing circles, but the interests of American authorship need to be championed with the same zeal and distinguished ability.

The "method of the future," Sir Walter believes and emphatically declares, is to be the method which treats the publisher as an agent working upon commission, "who will take none but commission books, who will take his commission, and no more." This suggestion has been received with much derision by Sir Walter's publisher critics, and some of them have gone so far as to characterize it as absurd if not impossible. But its champion has abundant facts at his disposal in support of the proposition, and discussion of the subject has just brought him a very effective ally in the person of Mr. Herbert Spencer, who speaks of Sir Walter's proposed method as "that which I have pursued for the last fifty years, and with the most satisfactory results." More than a score of years ago, Mr. Spencer testified before the Copyright Commission that by this plan he received about thirty per cent (of the published price) upon a first edition of one thousand copies, and more than forty per cent upon subsequent editions printed from plates.

COMMUNICATIONS.

AMERICAN VARIANTS OF NURSERY CLASSICS.

(To the Editor of THE DIAL.)

The old nursery rhymes and jingles, children's playing games, etc., which have been current in baby-land for hundreds of years, have, like every other kind of folk-lore, been subject to all sorts of variants or corruptions, call them what you will; and the standard text always cited in disputed readings is that of Halliwell — an English authority.

But our own distinctly developing national characteristics, local influence, and the cosmopolitan admixtures in American life, have had their effect upon these Nursery Classics, and not only has a whole group of distinctively American variants grown up, but a very great number of fresh additions to nursery and child-lore have been made since the first "Mother Goose" was reprinted in this country.

A number of friends all over the States are helping in the collection of new material of this kind, and if any of your readers are sufficiently interested in the subject to take the trouble to write down any of the nursery rhymes and jingles with which they may be familiar, and send them to me, especially those they know to be local or distinctly American, they may help to bring to light much that would otherwise escape, and will aid in the most interesting work of showing how far America has gone in the direction of evolving a National Nursery Literature of its own.

CHARLES WELSH.

67½ Wyman Street, Jamaica Plain, Boston, Mass.

March 5, 1899.

WAS POE MATHEMATICALLY ACCURATE?

(To the Editor of THE DIAL.)

I wish to comment upon two sentences in the interesting article of Mr. Charles Leonard Moore in THE DIAL of Jan. 16, entitled "The American Rejection of Poe":

"Poe, a logic machine, was absolutely incapable of those pleasing flaws and deficiencies which allow other people to have a good opinion of themselves. He always added up true."

Probably most persons would think of "The Gold-Bug" as the best illustration of the accurate working of Poe's mind. The celebrated "cryptograph" there found solved itself all right, I presume. There are some mathematical statements in this story, however, which seem to me impossible.

The negro, Jupiter, is compelled by his master, William Legrand, to climb "an enormously tall tulip-tree, which . . . far surpassed . . . all other trees which I had then ever seen, in the beauty of its foliage and form, in the wide spread of its branches, and in the general majesty of its appearance." The first great branch was "some sixty or seventy feet from the ground." Jupiter is told to pass by six large limbs on a particular side of this tree, and to climb out upon the seventh. This last proves to be a dead branch, but capable of bearing the negro's weight, and he climbs "mos' out to the eend." Here he discovers a skull nailed to the limb. Legrand tells him to use the "gold-bug," tied to the end of a string, as a plumb-line, dropping it through "the left eye of the skull." A peg is driven into the ground at the precise spot where the beetle falls. Legrand then fastened one end of a tape-measure "at that point of the trunk of the tree which was nearest the peg, . . . unrolled it till it reached the

peg, and thence further unrolled it, in the direction already established, . . . for the distance of fifty feet." About the spot thus obtained as a centre, the three associates excavated a pit four feet in diameter to the depth of seven feet, but found nothing. It was then discovered that Jupiter had dropped the beetle through the wrong eye. The next time it fell at "a spot about three inches" from the previous point. "Taking, now, the tape measure from the nearest point of the trunk to the peg, as before, and continuing the extension in a straight line to the distance of fifty feet, a spot was indicated, *removed by several yards* from the point at which we had been digging."

The impossibility of the statement italicized will be at once apparent. If the skull was found ten feet away from the trunk of the tree—was it not farther?—the centre of the new circle for digging was about six times three inches from the point about which they dug at first. If the skull were only five feet from the trunk, the second point for digging would be about thirty-three inches from the first.

The journey of the three associates to the place where the chest was discovered lay "through a tract of country excessively wild and desolate." After travelling "for about two hours," they "entered a region infinitely more dreary than any yet seen. It was a species of tableland, near the summit of an almost inaccessible hill, densely wooded from base to pinnacle, and interspersed with huge crags that appeared to lie loosely upon the soil. . . . Deep ravines, in various directions, gave an air of still sterner solemnity to the scene."

The chest found contained "rather more than four hundred and fifty thousand dollars" in gold coins of various nations, "estimating the value of the pieces, as accurately as we could, by the tables of the period." The gold dollar of the United States weighs 25 4-5 grains, and there are 7,000 grains in the avoirdupois pound. Gold coin to the value of \$450,000 would weigh, roughly stated, about 1,655 pounds. Poe tells us that the weight of the other valuables in the chest "exceeded three hundred and fifty pounds avoirdupois," not including "one hundred and ninety-seven superb gold watches." This makes the total weight of treasure over 2,000 pounds. The three companions, unexhausted by their journey and prolonged digging, carried home one-third of this treasure in the solid chest over the route indicated above. They reached their hut "in safety, but after excessive toil, at one o'clock in the morning." After a rest of one hour, they set off, "armed with three stout sacks," to secure the remaining two-thirds of the booty. They got back to the hut with this, "just as the first faint streaks of the dawn gleamed from over the treetops in the East." On the second return journey, if my estimates "add up true," each of the three must have carried about 450 pounds of gold and gems. Certainly, at the time of this achievement, Poe—who tells the story as if himself the third party in the enterprise—had not weakened his bodily powers by dissipation.

In "The Murders in the Rue Morgue" we read: "On the hearth were two or three long and thick tresses of gray human hair, also dabbled with blood, and seeming to have been pulled out by the roots." Later in the story, the infallible Dupin says: "You saw the locks in question as well as myself. Their roots (a hideous sight!) were clotted with fragments of the flesh of the scalp—sure token of the prodigious power which

had been exerted in uprooting *perhaps half a million of hairs* at a time." (The italics are mine.)

The Bible suggests that God alone can accurately number the hairs upon the human head; but I cannot think that it would have involved any impiety if Poe had made his partial estimate in this passage a little more reasonable.

Let us disabuse our minds, then, of the notion that Poe always "adds up true."

Poe's fame is secure, though he can never be popular. His was essentially an original mind: he was a literary discoverer, and the world does not often forget its discoverers. His message is mainly, perhaps, to literary craftsmen. Whether we think of the detective story; of the scientific romance, since carried further by Jules Verne and others; of what I can only call "the short-story of atmosphere"; of certain fundamental truths in "the philosophy of composition"; of the true theory of English versification, since elaborated by Sidney Lanier; or of Poe's own peculiar type of intensely musical poetry, with its fascinating use of tone-color, parallelism, and repetition—we can say, I believe, with substantial truth, that he was

" . . . the first that ever burst
Into that silent sea."

ALBERT H. TOLMAN.

The University of Chicago, March 6, 1899.

THE MACHINE THEORY OF HISTORY.

(To the Editor of THE DIAL.)

Will you permit me a word with reference to that "machine theory" of history to which Dr. Hinckley, in your issue of Feb. 16, justly takes exception? History is a science, and should be scientifically studied. Science is concerned with facts. The facts respect the nature, action, evolution, and effects of substances and forces. The facts of history have regard to men, and ought to exhibit the action, development, and progressive influence of the forces of his nature. We wish to learn from history what man has done, and why he has done certain things.

As in a natural science we learn the significance of phenomena from their causes and effects, so in history we find the meaning of man's actions in his character, the motives that control or direct his movements. Only in this way can we make a just estimate of an actor's career, and gain trustworthy and valuable instruction from the experience of those who have preceded us. What signified the deeds of a Pericles, an Alexander, a Marcus Aurelius, or a Caracalla? Do we find the meaning of their lives in the isolated phenomena called their acts, without inquiring whether these were laudable or culpable? In some cases, perchance, two persons of opposite character did like things. Did their doings have the same significance and influence? If we wished to direct our life by theirs, should we simply ask what things they did?

The reciter of acts and occurrences is merely a diarist, an annalist, or a compiler. The historian, worthy of the name, is not a mere collector of political or social phenomena. He must form judgments of men and relate their acts to their character. He must be judicial, and must know the conclusions of science in its prominent departments; for he should tell us not merely what men have done, but what their lives have meant.

JAMES F. MORTON.

Andover, N. H., March 3, 1899.

The New Books.

LEWIS CARROLL OF WONDERLAND.*

That was a sensible bit of advice given to "Lewis Carroll" in a letter from his occasional publisher, Mrs. Gatty, in 1867, in which, after complimenting her correspondent on the quality of a sketch about to appear in her magazine, the lady went on to say :

"One word more. Make this [story] one of a series. You have great mathematical abilities, but so have hundreds of others. This talent is peculiarly your own, and as an Englishman you are almost unique in possessing it. If you covet fame, therefore, it will be, I think, gained by this."

"Lewis Carroll" (as perhaps not a few readers may even to-day need to be reminded) was the pen-name of the Reverend Charles L. Dodgson, Mathematical Lecturer at Christ Church, Oxford, and an author of repute in the abstruse field mildly disparaged by Mrs. Gatty. For a period covering almost the last half-century, he belonged to "The House," scarcely ever leaving it; and, says his biographer (himself of Christ Church), "I, for one, can hardly imagine it without him." While attending closely to his professional studies and duties, he early began relaxing his mind and indulging his natural bent in writing humorous verses for "The Comic Times," a London imitator of "Punch," which soon after became merged in a new venture, "The Train"; and it was in "The Train" (of May, 1856) that his future famous pseudonym, "Lewis Carroll," first appeared.

Under the date July 4, 1862, there is a very interesting entry in the Diary :

"I made an expedition up the river to Godstow with the three Liddells; we had tea on the bank there, and did not reach Christ Church till half-past eight. . . . On which occasion I told them the fairy-tale of 'Alice's Adventures Underground,' which I undertook to write out for Alice."

It was on this summer afternoon that Mr. Dodgson improvised for the amusement of the three little girls who accompanied him those adventures in "Wonderland," which were later re-written for publication by the advice of George Macdonald, who had seen the story in the original manuscript as written out by the narrator for Miss Alice Liddell. "Alice" herself (now Mrs. Reginald Hargreaves) gives

* THE LIFE AND LETTERS OF LEWIS CARROLL (Rev. C. L. Dodgson). By Stuart Dodgson Collingwood. Illustrated. New York : The Century Co.

the following pleasant account of the momentous excursion up the Thames :

"Most of Mr. Dodgson's stories were told to us on river expeditions to Nuneham or Godstow, near Oxford. My eldest sister was 'Prima,' I was 'Seconda,' and 'Tertia' was my sister Edith. I believe the beginning of 'Alice' was told one summer afternoon when the sun was so burning that we had landed in the meadows down the river, deserting the boat to take refuge in the only bit of shade to be found, which was under a new-made hayrick. Here from all three came the old petition, 'Tell us a story,' and so began the ever delightful tale. Sometimes to tease us Mr. Dodgson would stop suddenly and say, 'And that's all till next time.' 'Ah, but it is next time,' * would be the exclamation from all three; and after some persuasion the story would begin afresh. Another day, perhaps, the story would be begun in the boat, and Mr. Dodgson, in the middle of telling a thrilling adventure, would pretend to go fast asleep, to our great dismay."

On July 4, 1865, just three years after the memorable row up the river, Miss Liddell received the first presentation copy of "Alice's Adventures in Wonderland," the second copy going to Princess Beatrice.

In 1867 Mr. Dodgson published his book on "Determinants," and we can fancy the surprise of the Christ Church undergraduates when they learned that "Lewis Carroll" of "Wonderland" was none other than their preceptor of the lecture hall and author of that learned treatise.

In 1857 Mr. Dodgson first met Tennyson, whom he thus describes :

"A strange shaggy-looking man; his hair, moustache, and beard looked wild and neglected; these very much hid the character of the face. He was dressed in a loosely fitting morning coat, common grey flannel waistcoat and trousers, and a carelessly tied black silk handkerchief. His hair is black; I think the eyes too; they are keen and restless — nose aquiline — forehead high and broad — both face and head are high and manly. His manner was kind from the first; there is a dry lurking humor in his style of talking."

Mr. Dodgson's faculty for seeing things in a funny or extravagant light is illustrated by his amusing descriptions of Berlin, which place he visited while on a continental tour with Dr. Liddon.

". . . Wherever there is room on the ground [they] put either a circular group of busts on pedestals, in consultation, all looking inwards — or else the colossal figure of a man killing, about to kill, or having killed (the present tense is preferred) a beast; the more pricks the beast has, the better,— in fact, a dragon is the cor-

* " And ever, as the story drained
The wells of fancy dry,
And faintly strove that weary one
To put the subject by.
' The rest next time ' — ' It is next time !'
The happy voices cry."
(From verses prefacing the "Wonderland.")

rect thing, but if that is beyond the artist he may content himself with a lion or a pig. The beast-killing principle has been carried out everywhere with a relentless monotony, which makes some parts of Berlin look like a fossil slaughter-house."

Early in 1869 Mr. Dodgson's "Phantasmagoria" was published, and a few days later the first chapter of "Behind the Looking-Glass" was sent to the press. In 1871 the latter story appeared, and at once scored a huge success. "I can say with a clear head and conscience" (wrote Henry Kingsley to the author) "that your new book is the finest thing we have had since 'Martin Chuzzlewit'." "Jabberwocky," Mr. Collingwood says, was at once recognized as "the best and most original thing in the book"; and we learn, as to the origin of this (to our thinking) rather silly production, that it was composed as a contribution to a game of "verse-making" at an evening party. Much may be risked with a public that accepts rhymed gibberish as humor; and in 1876 Mr. Dodgson put forth his "Hunting of the Snark," a *chef-d'œuvre* of sheer nonsense over which John Bull grinned for a twelvemonth. By the Browning Clubs "The Snark" was rapturously hailed as a godsend in the way of a new repository of hidden meanings, until the author set speculation of that sort at rest by calmly announcing that his poem had no meaning at all. "I'm very much afraid," he wrote to an anxious elucidator of poetic riddles in America, "that I did n't mean anything but nonsense," — thus closing forever a most promising field of research.

In 1879 appeared Mr. Dodgson's most elaborate mathematical work, "Euclid and His Modern Rivals," an original book in its way, cast in dramatic form, and relieved by humorous touches in the author's happier and saner vein. In 1883 occurred his controversy with the "trade," in the course of which appeared his pamphlet on "The Profits of Authorship." Touching the publisher's share of the spoils, he wrote:

"The publisher contributes about as much as the bookseller in time and bodily labor, but in mental toil and trouble a great deal more. I speak with some personal knowledge of the matter, having myself, for some twenty years, inflicted on that most patient and painstaking firm, Messrs. Macmillan & Co., about as much wear and worry as ever publishers have lived through. The day when they undertake a book is a *dies nefastus* with them. . . . I think the publisher's claim on the profits is on the whole stronger than the bookseller's."

"A Tangled Tale," one of the best of Mr. Dodgson's books, and a most quaint and de-

lightful medley of fun and mathematics, came out in 1885. A brief quotation will show the whimsical turn of the humor. "Balbus" (a tutor) and his pupils go in search of lodgings, and one of the party, after the usual questions, anxiously inquires of the landlady "if the cat scratches."

"The landlady looked round suspiciously, as if to make sure the cat was not listening. 'I will not deceive you gentlemen,' she said. 'It do scratch, but not without you pull its whiskers! It'll never do it,' she repeated slowly, with a visible effort as if to recall the exact words of some written agreement between herself and the cat, 'without you pulls its whiskers!' 'Much may be excused in a cat so treated,' said Balbus as they left the house and crossed to No. 70, leaving the landlady cursting on the doorstep, and still murmuring to herself, as if they were a form of blessing — 'not without you pulls its whiskers'!"

Mr. Dodgson's next book was "The Game of Logic" (1887), an elementary method for children, rendered palatable by such quaint syllogisms as

"No bald person needs a hair-brush;
No lizards have hair;
No lizard needs a hair brush."

"Sylvie and Bruno" was issued in 1889, and its sequel "Sylvie and Bruno Concluded" followed four years later. In this work, Mr. Collingwood says, are embodied the ideals and sentiments most dear to the author. It is didactic in aim, written with a definite purpose of turning its writer's influence to account in enforcing neglected truths; but it falls short of the fresh and spontaneous "Alice" books as a work of art — considerably short of them, we think.

Mr. Dodgson died at Guildford Rectory, on January 14, 1898, and he lies in Guildford Churchyard, under a white cross bearing the name "Lewis Carroll" — surely one, in a special sense, to conjure with. "Lewis Carroll" may be numbered with those writers of our day who have added a new note to literature; therefore his books have that in them which is likely to win them readers for many years to come. "Alice in Wonderland" may well prove to be one of the world's books whose freshness time cannot stale. Mr. Collingwood's Life leaves with us the wholesome impression of a singularly pure and engaging character, and no lover of "Lewis Carroll" should fail to read it. The book is a pretty one, richly illustrated, mainly with photographic plates of Mr. Dodgson's friends, including portraits of Tennyson, Alice Liddell, Hunt, Millais, the Rossettis, Tenniel, Ellen and Kate Terry, Mr. Ruskin — the last, one is constrained to hope, a bad likeness.

E. G. J.

**ARISTOTELIANISM AND THE MODERN
SPIRIT.***

It is true, Aristotelianism has been shorn of its authority as an officially sanctioned system of philosophy and science,—a species of authority, however, contradictory to the spirit of that system and of its originator. It is no longer the official philosophy of the academic world, or even of the Roman court as in the days of the Scholastics. But had the free, inquiring, progressive spirit of Aristotle lived amongst the Scholastics, he would unquestionably have been an anti-Aristotelian. He would have joined the ranks of his historical adversaries. Authority, in the sense of a binding or school dogma, is a fetich to which Aristotle never paid homage. On the other hand, there is another form of authority still left to him, namely, the authority which proceeds from the prestige of a great reputation and from intrinsic reasonableness of doctrine. It cannot be gainsaid that there is a cogency merely in a great name or reputation which forces or tends to force assent. The popular ascription of superiority to any man carries with it the concession of authority in that particular reference. It is a type of hero-worship, in which we nowadays reserve to ourselves the democratic freedom of electing our authorities in terms of our own prejudices.

Generally speaking, we have in philosophy and science no authority foisted on us, save what comes from the officialdom of popular opinion, or, in certain circles, from ecclesiastical tradition. Belief in the possibility of an absolute exorcism of the supposed evil spirit of authority is merely the hallucination of a man who sees visions. And even if such exorcism were possible, there is ground for reasonable doubt whether it would be desirable. The spirit of trust, of reverence for authority, and the contentment of a conservative mind, are real safeguards to the direction of development. Mere motion is not always progress, and radicalism is not a synonym of advancement. Against excesses of radicalism and the spirit of mere mobility we are equipped with a wholesome counter-instinct of reverence for the traditional and of caution in revolutionary measures.

The early years of the struggle of modern science under the influence of Bacon and the anti-Scholastics are often characterized as a

revolt against the bondage of Aristotelianism and as emancipation from the errors of that system. To such a degree is this true, that writers are often disposed to blame Aristotle personally and to regard him as the arch-enemy of progress. In view of this attitude on the part of modern critics of the progress of science, it is curious to note the fact that Aristotle a year before he died fled from Athens owing to an indictment for heresy and ultra-progressiveness; while the progressive liberals of the Baconian era bring an indictment against him as the inspiring genius of the ultra-conservatives. Thus, owing to the immense change in the *Zeitgeist*, diametrically opposite charges are brought against the same philosopher.

The truth is that Aristotle is not to be measured by the use made of a part of his system by the Roman Catholic Church, but by the advancement in science made by him over his own predecessors and by the intrinsic worth of his own philosophy; *i.e.*, he is to be measured both by reference to his historical environment and the then contemporary state of science, as well as by the test of the reasonableness and suggestiveness of his doctrines. He is in no wise chargeable with the stagnation of the middle ages, unless we are to censure the magnitude of his genius for reducing Europe during these long centuries to almost abject intellectual slavery. The fault was not in the master, but in the slave. Further, we cannot rationally pass censure on him for not having observed that which can be seen only by the aid of a microscope or other instrument of modern invention. It is mainly by virtue of instrumental equipment, the collection of large bodies of material, the organized coöperation of scientists, and the increased facilities for record and distribution of results of investigations, that modern science has triumphed over the ancient, and not by virtue of any superior intellectual endowment or acumen. On the other hand, where modern science has gained in intension it has lost in extension. It is, to be sure, satisfied with this sacrifice of the quantitative for the qualitative. At the time Aristotle wrote, the methods of the exact sciences were not known. One would, therefore, expect to find him most successful in ethics, politics, and metaphysics; and this we find to be true, although modern scientists have bestowed unmeasured praise on his work in the investigation of nature. This praise is due mainly to the fact that he clearly saw the superior value of the objective over the subjective method in

*ARISTOTLE AND THE EARLIER PERIPATETICS. Being a translation from Zeller's *Philosophy of the Greeks*, by B. F. C. Costelloe, M.A., and J. H. Muirhead, M.A. In two volumes. New York: Longmans, Green, & Co.

natural science, and saw it in spite of the well-nigh complete bondage of his contemporaries to *a priori* speculation.

For this reason certain modern scientists have bestowed on the Stagirite praise as exaggerated as were the denunciations of Bacon, Ramus, or Luther. Between the unqualified detraction on the one hand, mere dreary exposure of mistakes, and the inordinate praise and impossible eulogies on the other, Zeller maintains a sobriety of criticism which forces the reader's confidence. Cuvier, on the contrary, commenting on the "History of Animals," says: "I cannot read this book without being ravished with astonishment. Indeed, it is impossible to conceive how a single man was able to collect and compare the multitude of particular facts implied in the numerous general rules and aphorisms contained in this work, and of which his predecessors never had any idea." Buffon, speaking of the same work, says: "Aristotle's 'History of Animals' is perhaps even now the best work of its kind; he probably knew animals better and under more general views than we do now." Even George H. Lewes, who quotes the foregoing passages from "The French Historians of Nature," and who has the strong anti-metaphysical bias of Positivism and is usually a severe critic of Aristotle, in speaking of Aristotelianism in general, says: "His [Aristotle's] attainments surpassed those of every known philosopher; his influence has only been exceeded by the great founders of religions." St. George Mivart goes the length of saying ("Contemporary Evolution," p. 179): "What is needed, and what evolution will in fallibly bring about, is not a return to *a philosophy*, but a return to *the philosophy*. For if metaphysics are possible, there is not, and never was or will be, more than one philosophy, which, properly understood, unites all speculative truths and eliminates all errors: *the philosophy of the philosopher* — Aristotle." Romanes, who cannot be accused of having any bias for Aristotle, says: "Whether we look to its width or to its depth, we must alike conclude that the range of Aristotle's work is wholly without a parallel in the history of mankind." ("Contemporary Review," Vol. 59, p. 276.) Luther, whose attacks on Aristotle exhibit an animus which one would expect, usually denounces him *in toto*, but in one passage (Bd. lxii., p. 262, Erlangen ed.) he concedes Aristotle's excellence in ethics, while, in a high-handed way, he summarily and unexplainedly condemns his philosophy of na-

ture: "Aristoteles ist der besten Lehrer einer in *Philosophia morali*, wie man ein fein züchtig äußerlich Leben führen soll; in *naturali Philosophia* taug er nichts." Again: "Der weise Mann Aristoteles schleusset fast dahin, es sei die Welt von Ewigkeit gewesen. Da muss man je sagen, er habe gar nichts von dieser Kunst gewusst" (Bd. xxiii., p. 241). This denunciation was all because Aristotle's cosmical theories, especially that of the eternity of the world, conflicted with the Lutheran theology.

Between the exaggerated praise of Buffon and the exaggerated denunciation of Luther, there is, as usual, a truer middle ground. While Aristotle's works teem with scientific blunders, they are also filled with fundamental and epoch-making truths, and it is not an overstatement of historical fact to say that no spirit in the progress of civilization has exerted so profound an influence on the life of science as Aristotle. In the pre-scholastic centuries this influence was exerted mainly through the treatises on Logic; but from the time of Thomas Aquinas the introduction of natural science into the Western world by the Arabs, the entire body of the Aristotelian canon was known to European scholars. It must not be supposed that Aristotelianism is at the present moment extinct. The religious system of John of Damascus, which is founded on Aristotle's logical and metaphysical doctrines, is to this day recognized as the standard of orthodox dogmatic theology in the Greek Church, while in the Roman Catholic Church under the patronage of the present Pope, Leo XIII., the influence of the Aristotlean Aquinas is especially in the ascendant. So that Aristotelianism is still a living and vital element in these two immensely potent forces of the Greek and Roman ecclesiastical organizations.

The height of Aristotle's influence was reached in the twelfth century, at which time he dominated the best educated and most subtle minds of Europe. In the early part of that century the Arabs of Spain became the masters of the schoolmen, and through Averroes (Ibn Raschd) made themselves powerful factors in the contemporary civilization; but the Spanish Aristotelianism stood for pantheism in which all special providence was denied. This doctrine was formally repudiated by the Latin Church, and in 1270 was anathematized by the Bishop of Paris. Besides Thomas Aquinas, Albert the Great was a leading figure in the Aristotelianism of that century, and a little

later Dante was moulded in the study of the Stagirite. In his vision in the fourth canto of the "Paradiso" he speaks thus of *il maestro*:

"When I had lifted up my brows a little
The master I beheld of those who know
Sit with his philosophic family.
All gaze upon him and do him honor."
(iv. 131, *Longfellow's Translation.*)

During the Renaissance the "Ethics" and "Politics" were widely read. In the seventeenth century Aristotle's influence waned, owing to the tendency in the new natural science to independent observation. Again, at the beginning of the present century we find an important revival of Aristotelian studies under the leadership of Trendelenburg. It is the beginning of a period characterized by the rise of historical criticism and the wane of dogmatism, whose direction was largely given by Lessing, himself a devoted student of Aristotle. In the early decades the Berlin Academey of Sciences issued the great standard quarto edition of all the works, including "Scholia," etc., on which was employed the flower of Germany's scholarship; in the thirties, Barthélemy Saint-Hilaire began his monumental French version, which he lived to complete after sixty years of labor interrupted at intervals by civic duties. Grote, the historian, left us the torso of two volumes that illustrate even more than his other writings his splendid industry. It was this work, to which Grote was devoting the last years of his failing health but perennial enthusiasm, that induced him to decline a peerage of the United Kingdom offered in the premiership of Gladstone.

Besides the foregoing, a large number of volumes on particular parts or aspects of Aristotle's system have appeared in Germany, France, and England, but nothing has been published during the century of more considerable moment for Aristotelian studies than the two volumes of Zeller now before us, giving as they do a systematic exposition of the significance and content of the whole of the Peripatetic philosophy, with a critical estimation of its value and defects, and an account of its external history. One is especially glad to have it in English, for we have nothing whatever that satisfies this lacuna in our literature. Zeller is, without exception, the most skilful interpreter of Greek philosophical ideas that ever put pen to the subject, and it will be many a long year before his work is antiquated. He has a rare combination of fine critical acumen, power of lucid and orderly statement, just discrimination of the values of evidence, immense

patience for detail, astounding range and precision of learning, and withal a judicial spirit in the handling of controversial matter. He rejects without flinching all interpretations inspired by harmonistic tendencies, however skilfully they may rescue Aristotle's consistency and relieve him from the charge of contradiction; and everywhere he maintains a rigidly conscientious attitude toward the canons of evidence. Although he does not underestimate the profound intrinsic significance of the Aristotelian system or its great influence on the processes of civilization, he never attempts to smoothe away difficulties by forced explanations. He has the courage to leave these discrepancies as they are.

The translators have done skilful work in giving us a really English treatise, which brings the reader scarcely a suggestion of its foreign source. Zeller never fails to make his statements in clear, unmistakable sentences, very unlike the usual treatise that comes from German scholars. His manner of writing is akin to that of the Anglo-Saxon genius; and his translators have been, for this reason, the more easily able to provide an English version which might well have been originally an English Classic. The volumes have a value of the first order. One is almost disposed to think of them as definitive in their method of structure, while their subject-matter is indubitably of lasting interest.

The ultimate problems of philosophy may still be awaiting their satisfactory solution, and men of science have now and again decried the attempt as impossible; yet, as Kant says in the *Kritik der reinen Vernunft* (Max Müller's trans., p. xxxi.): "It is vain to assume a kind of artificial indifferentism in respect to inquiries the object of which cannot be indifferent to human nature." The teachings of Aristotle are of both historical and present interest. In certain disciplines, the important thing is not the state of contemporary science, but the personality of the thinker. In ethics, e.g., the deliverances of great spirits are not so much affected by the conditions of science as by the temperament of the man, the character of his will, and the energy of his feeling and vision. The utterances of such spirits on subjects of this kind do not become obsolete. What was said by Socrates, Aristotle, Marcus Aurelius, and Jesus, on the nature of the moral life is in the main universally applicable, and not peculiar to conditions of time or place. In questions where one is concerned with the

immutable principles of human nature, the deliverances of men who have had a genius for morality (men may have a genius for morality as much as for mathematics) are as little subject to obsoletism as the Homeric epics, the creations of Dante, or the divine forms of Gothic art. And these problems of the human spirit and its relation to the conduct of life and to the nature and knowledge of reality, although they may be most difficult of solution, none the less they do lie nearest to the heart. The answers we find to such questions amongst the Greeks, and particularly in Aristotle, are marked by the rigor of originality, clear, simple, without artificiality. Greece, to use an idea of Trendelenburg's, is not our gray antiquity so much as the fresh youth of our spirit.

WILLIAM A. HAMMOND.

SIR RICHARD BURTON'S POSTHUMOUS PAPERS.*

When Richard Burton died at Trieste in 1890, the world lost an intrepid explorer, a keen observer, and a polyglot scholar. His adventurous career was unique in the nineteenth century, and will find no successor in the twentieth. He had ranged the habitable globe—the Orient and tropics by preference; and had studied anthropology at first-hand, with an unsurpassed equipment for his work. In him were united English tenacity, Anglo-Saxon restlessness, a gift for languages like that of Mezzofanti, and a certain trampling brusque power of description that always seemed confident of winning by the mere fascination of its material.

Burton was a "much-neglected traveller"; what honors he had came late; and the posthumous honor which may come from this triad of essays will hardly add to his varied fame, though in certain respects they are faithful suggestions of the man. In addition to the forty-eight works published during his life, there were left at his death some twenty MSS., the publication of which was placed absolutely within the discretion of his widow, Lady Burton. She published her "Life of Sir Richard Burton," and editions of his "Arabian Nights," "Catullus," and "Il Pentamerone"; and was arranging for the publication of others, when she died

* THE JEW, THE GYPSY, AND EL ISLAM. By Sir Richard F. Burton. Edited by W. H. Wilkins. Chicago: Herbert S. Stone & Co.

(March, 1896); and the MSS. — with the discretion — were entrusted to Mr. Wilkins.

The three papers now brought together by Mr. Wilkins are of unequal merit. The first one, "The Jew," is an unfavorable criticism upon the most persistent race in history: its steadily anti-Semitic spirit would delight the soul of Pastor Stoecker or the Jew-baiting populace of Paris. Burton's various Eastern consulates enabled him to know the Jews of the Orient widely and well; but his attempt to defend the atrocities against the Jews of the Middle Ages by the suggestion of previous greater atrocities committed by them is gratuitous. The chapter on the Talmud is interesting; but the mingled absurdity and vindictiveness of its anti-Gentile teachings are shown up with a relish which is unpleasant to contemplate. The truth is that none of us, as nations, can turn over the leaves of our darker youth without wincing; and it is unfair to erect the police reports of the Levant into a studied indictment of a race whose achievements and services to civilization are conceded by all who read history with untrammeled judgment.

"The Gypsy" is an attractive ethnological study, for the writing of which Burton was admirably well-equipped, even if he had not in his veins that infusion of Romany blood with which he was generally credited. Its merits are somewhat impaired by a lack of proportion: nearly half of the 150 pages being a polemic against the claims of M. Paul Bataillard to priority in identifying the Gypsies with the Jat of the banks of the Indus. This, as well as the comparative word-lists, can naturally be of interest to very few outside the ranks of experts in "Chinganology." But the chapters devoted to a survey of the "children of out-of-doors" in the various continents, whether called Gitano, Zigeuner, Tzigane, or Jat, are really fascinating, and could have been written by no one else. Burton penetrated everywhere, was understood of the Gypsies in all lands, and learned their traditions and character with a completeness approached by no other Englishman, except, perhaps, his great contemporary, George Borrow.

"El Islam," the third in this group of studies, is an essay of about sixty-five pages. It was written, as Mr. Wilkins tells us, about 1853, soon after that daring and successful pilgrimage to Mecca which made Burton famous. It is a sympathetic *apologia* for the "Saving Faith"; and the tone is, on the whole, both moderate and philosophic. With Burton's

usual lack of perspective, however, nearly two-thirds of the paper is given to a *résumé* of the other great religions displaced by Islamism in the Orient; and the author has thus left himself only about twenty-five pages in which to establish his proposition. He sets himself the task of correcting what he believes to be the four most popular errors of the time (*i. e.*, 1858) in regard to El Islam. These are, in his own words, as follows:

I. "It is determined to be merely a receptive faith, and therefore adapted only to that portion of mankind whose minds, still undeveloped and uncultivated, are unripe for a religion of principles." The author affirms this to be "partly correct of the corrupted, untrue of the pure, belief; it will somewhat apply to the tenets of the Turks and Persians, but not to those of the first Muslims and the modern Wahabis."

II. "Men object that The Saving Faith is one of pure sensuality." This is refuted by a summary of the numerous injunctions of the Koran, condemning nearly all the pleasures of this life; followed by the claim that "those who best know El Islam, instead of charging it with sensuality, lament its leaven of asceticism. They regret to see men investing these fair nether scenes with mourning hues; 'the world is the Muslim's prison, the tomb his stronghold, and Paradise his journey's end.' But this could not be otherwise. Asceticism and celibacy are the wonted growth of hot and Southern climates, where man appears liable to a manner of religious monomania."

III. "The third error is that the Founder of the Saving Faith began his ministry as an enthusiast and ended it as an impostor." Burton's answer to this is substantially the *tu quoque*, claiming for Mohammed the full measure of sincerity conceded to other Founders.

IV. "The fourth error is that Muhammad, unable to abolish certain superstitious rites and customs of the ancient and Pagan Arabs, incorporated them into his scheme, and thus propitiated many that before avoided him." In the author's answer to this, which is too long to quote entire, we are prepared for his "conclusion of the whole matter," as follows:

"Muhammad's mission, then, was one purely of reform. He held that four dispensations had preceded his own, and that his object was to restore their pristine purity. But the Adamical had been obsoleted by the Noachian scheme; and this by the Mosaic, which, in its turn becoming defunct, had left all its powers and prerogatives to Christianity; thus also the latter dispensation, in the fulness of time, had been superseded by the

revelations of the Saving Faith. All the past was now effete and abrogated. All the future would be mere imposture; for his was the latest of religions, he the Soul of the Prophets."

The book, it should be added, is beautifully printed and bound; is provided with an index; and has a finely etched portrait of Sir Richard Burton, from the painting by Lord Leighton.

JOSIAH RENICK SMITH.

HISTORICAL TREASURE TROVE.*

The historian who records the recent manifestations of good-will and esteem between Great Britain and the United States should give prominent place to the restoration to Massachusetts, in 1897, of the original manuscript of Governor Bradford's History of "Plimoth Plantation." No later occurrence between the two peoples, though in itself more sensational, can testify more unequivocally of an undercurrent of mutual respect and affection than the romantic episode of this restoration. This record of a chapter in our early history is the candid and dignified statement, by one of the foremost actors, in language modest and unaffected, of that dramatic movement in the evolution of modern freedom which made the Pilgrims from eastern England the first founders of a newer England on the Western continent. It is the contemporaneous recital, by one of themselves, of the successive acts for several decades of that Pilgrim company whose career has made a wonderful impress upon the history of the world, and of whom it was well said by Governor Wolcott, in his address acknowledging the receipt of the precious volume: "In the varied tapestry which pictures our national life, the richest spots are those where gleam the golden threads of conscience, courage, and faith, set in the web by that little band."

The Bradford manuscript is a spontaneous revelation of that conscience, courage, and faith; and as such, it is held dear in the affections of all Americans. Lost to us for nearly a hundred years, it was found in the archives of the established church of that nation which has so often been represented as our hereditary enemy. After thirty-seven years of unsuccessful attempts to recover it, the patient and affable solicitations of Senator Hoar and Ambas-

* BRADFORD'S HISTORY OF "PLIMOTH PLANTATION." From the original manuscript. Printed by order of the General Court, Boston, 1898.

sador Bayard succeeded. Good-will was invoked, rather than diplomacy, and it awoke an answering chord of good-will in Great Britain : the ecclesiastical authorities in the mother-land surrendered to the commonwealth of Massachusetts the custody of her heirloom, the surrender being accompanied by conditions so little burdensome as to evince the sincere esteem which prompted it. The story of the loss, the search, and the recovery is told in the introduction to the handsome reprint of the old manuscript which the commonwealth has recently issued.

This history was printed in 1856 from a copy which had been secured in England, so that its contents are already known to historical students. The present issue is, however, timely, and will be welcomed by American readers. It is a verified representation of the text of Governor Bradford, retaining all the variations of his independent spelling. Facsimiles of a few pages of his manuscript form appropriate illustrations to the text. While this edition does not pretend to compete, in the esteem of antiquarians with the elaborate edition which reproduces the whole manuscript in facsimile, it will find high place with the reading public, by virtue of its clear typography and its well-ordered index.

The quaint and almost archaic style of Bradford's prose is far from tiresome, and he is so faithful an annalist, and so free from undue self-assertion, as to give to his unfashionable diction a charm of its own. The faith, hope, and courage of that band of adventurous pilgrims shine through his pages, tempered by a charity which lends to the whole narrative a tone of impartiality characteristic of true history. Important episodes are often illustrated by copies of original documents, as in the cases of the Mayflower Compact, the articles of the New England confederation, and much of the correspondence between the Pilgrims and the adventurers. Such writings give us history from original sources ; and imprints like this of writings of that class are appreciated and read with avidity by that largely increasing public who are delving in early American annals, and are daily finding new episodes of marvellous interest in our Colonial experiences.

JAMES OSCAR PIERCE.

MR. WILLIAM ARCHER, the well-known English dramatic critic, is shortly to visit the United States for the purpose of writing a series of articles on "The Stage in America." The articles will appear in what is now an international magazine, the "Pall Mall."

FAITH AND FANTASY.*

Faith, from the very nature of the case, is especially exposed to becoming fantasy. Faith deals with the deeper implications of our sensuous life. The unseen and eternal are open to it. This exploration, slipping the restraints of experience, is especially liable to become fanciful. Hardly another doctrine could have so opened the doors of imaginative thought — of reason winged by fancy — as the assertion that absolute truth is contained in Scripture, and is open to any man's unfolding. The processes of each mind are thus given a final authority which needs no correction from the flow of events. Religious truth is made independent of that comprehensive scheme of things of which it is a part. The rationalistic fancy of the ill-trained spirit meets with no check from the moral experience of the world, and with no instruction from the historical unfolding of our spiritual life. The lesson of events is lightly set aside in behalf of an immature rendering of the fundamental conditions and principles of our being. Faith suffers the disapprovement of fancy, because it takes no pains to steady itself by an accumulative rendering of the spiritual events of the world.

We are disposed to accept as the keynote of the present criticism the brief discourse on "New Forms of Christian Education," by Mrs. Humphry Ward. Not because the religious thought of the world is ready to fall into harmony under it, but because it best presents the true constructive centre, subject to which the unison of faith is to be reached. Mrs. Ward summarizes her own view of Christian Education with much distinctness. Thus, she says in conclusion :

"Each of those relations and duties may, if we will, be connected with the beloved and sacred name of him who stands both by inherent genius and by the irrevocable choice of men at the head of the spiritual life of Europe, and still bequeaths even to our far-off generations the maintenance and spread of his work. All things may be done to God in Christ; and that our children should learn from us so to do them is the task of Christian education. Only in the patient struggle to fulfil it week by week, and day by day, till the education of childhood merges in the sterner education of maturity, can we hope, parent and child, teacher and taught, for the growth which alone is true life — growth in that temper at once of self-surrender and indomitable

* NEW FORMS OF CHRISTIAN EDUCATION. By Mrs. Humphry Ward. New York : Thomas Y. Crowell & Co.

THE PREPARATION FOR CHRISTIANITY. By R. N. Wensley. Chicago : Fleming H. Revell Co.

ADDRESSES TO WOMEN ENGAGED IN CHURCH WORK. By the Right Reverend the Bishop of New York. New York : E. P. Dutton & Co.

CHRIST IN THE INDUSTRIES. By William Riley Halstead. Cincinnati : Curtis & Jennings.

THE SACRIFICE OF CHRIST. By Henry Ware, D.D. New York : The Macmillan Co.

CHRISTIANITY AND ANTI-CHRISTIANITY. By Samuel J. Andrews. New York : G. P. Putnam's Sons.

THE HOPE OF IMMORTALITY. By the Rev. J. E. E. Welldon. New York : The Macmillan Co.

hope, which yields all that man has and does, his forms of faith, no less than the grosser claims of self and flesh, to the action of the indwelling, all-transforming God, whereof the chief representative in history is Jesus Christ."

The address seems to us to be more pervaded by the sense of loss than by that of gain. Our attention is drawn rather to the salvage that attends upon a disastrous wreck than to the pure metal which comes forth when the dross has been purged from the ore in a refining process. The certainty of faith is greater, not less, when its data have been subjected to the most thorough sifting of experience. Only then are the breadth and inescapable force of our inferences apparent.

The second book on our list, "The Preparation for Christianity," lies in line with this correction of belief by the history of its development.

"The atmosphere of our lives was created by Him, far more completely than the majority of us are even vaguely aware; our institutions have been molded by His spirit; our most effective ideals centre in Him; and upon His career and all its consequences rests our hope for eternity. These are not opinions, but facts capable of no dispute whatsoever, simply because they are historical, and have been becoming more and more of the essence of history for nigh two thousand years. Consequently, no Christian can have a firmer foundation for his faith than that which rests immovable upon the historical influence issuing from the life of Christ" (p. 22).

We are glad of a new work from Professor Wenley. His thought is wont to be free and stimulating. The purpose of the present volume is to trace the converging influences of Grecian, Jewish, and Roman civilization on Christianity. Any adequate treatment is exceedingly difficult. The theme readily lends itself to the intense and vague. The book has marked excellences. The criticism we should be most inclined to make is that the discussion is too purely one of ideas, — a tracing of the intellectual and spiritual inheritance that has come down to us. The thought would have been made more definite, and at the same time more comprehensive, if the social life of which these ideas were the ferment — the social life which limited them and was limited by them — had been more fully given. This would have been in keeping with an introductory chapter in which the author lays strong emphasis on the unity of our lives in society. The entire theme, however, is like a rich and widely branching mine to be worked by many in many generations. Our author returns from his exploration with his own treasures.

"Addresses to Women Engaged in Church Work" is a small volume made up of a few brief lectures — waifs of stimulus and guidance in an active life. They lay little claim to literary form, but they are full of that earnest spiritual temper which renders the words and acts of Bishop Potter so valuable. The themes are of a character fitted to renew thought and impulse.

The author of "Christ in the Industries" ex-

plains his purpose at once. "It is written for busy people, who have no time for an extended treatise, and perhaps no taste for the details of sociological study, and yet would like to keep abreast of modern movements, and of the new applications of Christian thought." The volume lies in the line of this intention. Its subjects are: "The Dignity of Labor," "Social Transformations," "Some Friends of Labor," "Industrial Problems," "The Future of Labor in America." The volume is plain, wholesome bread, which should, in one form or another, be on every man's table.

"The Sacrifice of Christ" is another effort to soften the colors in which orthodox belief has painted the death of Christ, and to give them a more subdued and natural expression. So far it is a response — one that has often been made — to that deepening impression by which the whole procedure of salvation becomes growth under the wide universal conditions of physical and spiritual law. So far, we may feel disposed to commend the treatise, and yet we must think that a little more of the same process leaves only the faintest outline of the old conception. It is replaced by a less definite, but far more glorious, vision of spiritual life steadily unfolding within itself.

"Christianity and Anti-Christianity" is a much belated volume. A title more immediately disclosing the purpose of the book would have been "Christ and Anti-Christ." Of all the fancies which have fastened on Christian faith, few have been more persistent and more misleading than that of Anti-Christ. The primary purpose of the author is to bring forward this shattered and discarded image, pad it into shape once more with the errors and alleged errors of science, literature, and social life, and set it up as a menace to unbelievers, and as a historic landmark on the road to the New Jerusalem. That he does his work with more moderation than is wont to belong to this kind of effort, is but scant atonement for undertaking it at all. No labor could be more futile than one designed to crowd the truly prosperous events of our spiritual life off from their present natural basis and force them back on the out-worn uninstructive and unreal conceptions associated with Anti-Christ.

"The Hope of Immortality" is another evidence both of faith and of the want of faith. If by faith we mean the rational hold of the mind on truths which cannot be proved, yet seem to it deeply involved in the facts before it, then no doctrine makes a more direct appeal to faith than that of immortality. The mind that has slight hold of the underlying principles of the spiritual world will always accept this belief with hesitancy. Those who find the foundations of religious doctrine disturbed by the changing currents of speculation will begin at once to distrust the full consummation of faith expressed in immortality. It is not strange then that many are striving to restore to the eye those spiritual forces that find their completion in a

future life. "The Hope of Immortality" is a systematic, methodical treatise. It moves leisurely and comprehensively. It treats of the nature, history, and value of this belief; of its evidence under two aspects, external and internal; and of the amplifications of the belief by Christianity. It is not quite sufficiently touched by the spiritual temper of our time. It is still possessed by convictions which have somewhat lost their hold. This is seen in the weight it gives to the internal evidence, the nature of the spirit. It lays emphasis on its indescribable character. This argument implies more knowledge than we have of the nature of spirit, and proves quite too much. On the other hand, the author does not sufficiently amplify and enforce the moral argument. As physical predictions fail us, spiritual predictions gain power. The spirit of the book is of the best.

JOHN BASCOM.

BRIEFS ON NEW BOOKS.

A survivor of the great Indian Mutiny. Colonel Edward Vibart gives an extremely interesting account of his personal experiences in India during the Mutiny, in his "The Sepoy Mutiny" (imported by Scribner). At the time of the outbreak Colonel Vibart was a young subaltern in a regiment of native infantry occupying cantonments two miles to the northwest of Delhi. He is now the sole surviving officer of that garrison. When the news reached the cantonments of the riots in the city following the arrival there of the mutinous sepoys from Meerut, detachments were sent out to quell the disturbance; but it soon became evident that the native troops were disaffected, as they offered no resistance to the mutineers, suffering them to murder the European officers before their eyes and even joining in the bloody work. Colonel Vibart with his regiment proceeded to the Cashmere Gate, which they occupied, and in the fortified enclosure of which he and the other European officers presently found themselves entrapped and besieged by a bloodthirsty band of native soldiery composed largely of their own men, who deserted *en masse* as soon as freedom of choice between their European masters and their revolted fellow-countrymen was clearly offered to them. The position of the little group of besieged English, whose numbers had been in the meantime increased by the addition of several refugees, among them four ladies, from Delhi, soon became desperate. Their place of refuge was a trap, and flight was the sole alternative to death and mutilation at the hands of the now everywhere victorious mutineers. The escape of Colonel Vibart and his companions from the Cashmere Gate into the open country seems little short of miraculous, and we have read few tales of similar adventure more thrilling than the recital of the subsequent wanderings from village to village through a roused and hostile country of this little band of fugitives. The sepoys

were at times hot on their trail and in plain sight from their places of hiding, and they were more than once in imminent danger of violence at the hands of disaffected townspeople. Occasional instances of kindness at the hands of compassionate natives are grateful to read of; and but for the offices of these dusky good Samaritans whose charitable hands offered the starving and exhausted fugitives furtive gifts of milk and *chupatties*, Colonel Vibart and his companions would certainly never have lived to tell the tale of their flight from Delhi. That tale is told modestly and directly; and to it is added an account of the author's subsequent share in the siege of Delhi, and in the operations at Cawnpore and Lucknow. Colonel Vibart saw the dead bodies of the three princes summarily slain by Hodson, whose action in thus taking the law into his own hands he mildly condemns as "a most injurious act"! We should call it plain murder—essentially a military lynching, and not a whit better morally than the sepoy atrocities for which it was a reprisal. There is no evidence whatever that the princes shared in the massacre of Europeans in Delhi; and a British officer who, after the siege was over and the victory won, deliberately slew his helpless and unresisting prisoners in cold blood and with his own hand, simply put himself on a level with Nana Sahib, and stained the for the most part glorious record of the suppression of the Bengal Mutiny. Colonel Vibart's book contains some interesting plates, some of them from photographs dating back to the period treated. Two supplementary chapters, by P. V. Luke and Colonel Mackenzie, the one giving the "true version" of the so-called "fateful telegram" popularly believed to have saved India, the other narrating the particulars of the Meerut outbreak, are given; and there is some interesting supplementary matter in the Appendix.

The German Emperor in private life. The temperate and judicial tone of M. Maurice Leudet's chatty book, "The Emperor of Germany at Home" (Dodd, Mead & Co.), is to be commended. As a Frenchman, M. Leudet has not forgotten Sedan, and he plainly looks forward to a day of reckoning with Germany; but he speaks by no means unkindly of the Germans, and not disrespectfully of their Emperor. To his view William II. is an ambitious, somewhat flighty, yet clever and versatile young man, who believes that a King's business is to be a King, and not the ward of a Chancellor or the mandatory of a majority. That William is vain, with a pompous, peacock species of vanity, that prompts him to sun himself in the public eye in raiment of gorgeous hues and infinite variety, M. Leudet does not deny; but he scouts the notion that the erratic young ruler is a mere empty megalomaniac—the neurotic "William the Witless" of the more irreverent English journals. William's particular *bête noire* is England; and against her he would combine Russia, Germany, and France—a scheme which M. Leudet regards with

much disfavor. Republican America, with its irreverent notions of royalty and its habit of jeering at the pretensions and theoretical sacrosanctity of Consecrated Persons in general, William naturally dislikes, regarding her politics and her pork with a jealous and hostile eye. To M. de Blowitz he once observed : "I fear on one side the danger of a certain invading and continued extension with which Europe is threatened by one of her races" (the English, thinks M. Leudet), "armed with all the ressources which civilization puts and will put at the service of her ambition ; and on the other side I fear the intervention of the New World, which is beginning to develope appetites from which it has been up to now free, and which will before long wish to interfere in the affairs of the Old World and to meet half way the ambitions, always waking, which are stirring around us." The famous telegram to old Krüger, and the doings of "Brother Henry" at Manila, may be taken as some evidence of the sincerity of the above manifesto. All in all, the Emperor of Germany appears in M. Leudet's pages to be, politically considered, a personage whose demise the world in general will in all probability regard with an equanimity bordering on satisfaction. He is temperamentally a disturbing factor whose elimination will make for European stability. M. Leudet's book contains a good deal of detailed description of the Berlin royal family and *ménage*, drawn largely from a recently published German book on the successor of Frederick III., by Herr Oscar Klaussmann. To show the reader William II. in private life is M. Leudet's aim, though political questions are pretty freely touched upon throughout. Judging from the pictorial display in this book, the Emperor has, among other eccentricities, a mania for getting himself photographed.

For trading on the Upper Mississippi. Following "The Journal of Jacob Fowler," lately issued in the "American Explorers Series" (F. P. Harper), we now have "Forty Years a Fur Trader on the Upper Missouri," by Charles Larpenteur. The author was a Frenchman who made his way direct from France to the Upper Missouri in 1833, in the palmy days of trapping and fur-trading in the vast region extending to the Rocky Mountains ; and in this region he remained until his death, in 1872, most of the time in the service of the American Fur Company. His personal narrative is an admirable mirror of the trapping and fur-trading life on both its savage and civilized sides, if indeed it can be said to have had any civilized side. The selfish and cynical indifference of the trappers, traders, and companies to the well-being of the Indians, we have not seen shown up in a more striking manner. For example, in the winter of 1844 Larpenteur was ordered by his superior at Fort Union to take an "outfit" and go a hundred miles northward into the British Possessions, to trade with the Cree and Chippewa Indians for robes. He and his two companions suffered from cold and hunger almost unto

death, but he was successful in his object. He traded for two hundred and thirty robes, giving for them five gallons of alcohol, on which the camp got twice drunk, and some flimsy cloths and trinkets like hand looking-glasses. "This ended the business," he remarks, "there being no liquor and hardly any robes left in camp." The weather was such that a mule froze to death standing bolt upright in his shelter, while buffalo robes were almost the only protection that the savages had against the cold. The editor estimates that the percentage of profit in the transaction must have been several thousand. Very realistic, too, are Larpenteur's pen-pictures of the Indian agents he had known, most of whom were under the immediate influence of the American Fur Company, and so incapable of doing the Indians justice. He describes them with such picturesque bits of description as "The greenest of all agents I ever saw"; "a great drunkard"; "a drunken gambler"; "a drunkard and a gambler"; "a jovial old fellow who had a very fine paunch for brandy, and when he could not get brandy would take almost anything which would make drunk come," etc. The book is opportune, coming at a time when we are all much borne down with the white man's burden. It is edited in Dr. Coues's usual skilful manner, and brought out in its publisher's usual handsome style.

A builder of Great Britain's colonial policy. A fashionable young man whose desire for social position was so great as to lead him to abduct from boarding-school an heiress, and to carry her from the heart of England first to Edinburgh and then to France, could hardly be expected to develop into a man of ability in statecraft. Such, however, was the long step taken by Edward Gibbon Wakefield, a short account of whose life and labors is now given by Mr. R. Garnett in a volume of the series called "Builders of Greater Britain" (Longmans). Wakefield's aggressive method of conquering matrimonial good fortune (and incidentally a seat in Parliament) resulted in dismal failure; for the friends of the lady soon succeeded in rescuing her, and in having the House of Lords by special act set aside an irregular marriage ceremony performed in Scotland, while the abductor was given a sentence of three years' imprisonment in Newgate gaol. Parliamentary life was forever closed to Wakefield by this incident, but his undeniable genius and indomitable enthusiasm resulted in the end in creating for him an enviable position as a sort of non-official adviser to the crown ministers in charge of colonial affairs. How he attained that position, and how he used it, are well told by the author, with numerous selections from Wakefield's writings and private letters. The inclusion of Wakefield in the list of colonial "builders" in the present series is a surprise, for he alone had no direct agency in conducting exploration or in expanding English territory and control. His work was rather that of the theoretician who lays down rules of general policy

and advocates certain lines of expansion. His great and enduring fame rests mainly upon the fact that to him more than to any other is due the adoption by England of her modern colonial policy — "to let colonies be extensions of England, with the same constitution as at home, with their own parliaments on the spot, and Governments responsible to them under the Queen's Viceroys who connect them with her supremacy." This assuredly renders him as much a builder of the Empire as the actual organizer in any particular colony. The author's defense of the New Zealand Company, aside from Wakefield's connection with it and responsibility for its actions, seems non-essential to the purpose of the book. The delineation of his hero's somewhat erratic character and the analysis of his labors are given with discriminating judgment and with excellent summation.

A general index to the Library Journal, long demanded by members of the profession, has at last been published by the American Library Association. It covers the twenty-two years (and volumes) from 1876 to 1897, inclusive, and provision is made for a manuscript extension by leaving the right half of each page blank. There are 130 of these half-printed pages, with an average of something over fifty entries to the page. Obviously from these figures, it is not a minute index — such an index would have meant a volume six or seven times as large as that now published; nevertheless it affords a means of ready reference to everything of importance in the files of the "Journal." The index is chiefly the work of Mr. F. J. Teggart, with the assistance of Miss Helen E. Haines, both of whom "deprecate having their work compared with the ideal library standard of indexing, in view of the limitations necessarily imposed upon them in their work." A glance over the entries shows Mr. Cutter and Mr. Dewey to have been the most frequent contributors to the "Journal," each of them having about a page and a half of references. Mr. Paul L. Ford and the late Dr. Poole come next in the number of entries given to individual names. The work will prove of great value to all libraries, whether or not they possess complete sets (now almost unobtainable) of the periodical which is thus indexed.

Vase paintings as illustrating Greek tragedy.

Professor John H. Huddleston's recent volume on "The Attitude of the Greek Tragedians Toward Art" is now followed by "Greek Tragedy in the Light of Vase Paintings" (Macmillan), showing the other side of the question. As the earlier treatise collected all the passages in Greek tragedy where the poet shows familiarity with the potter's art, so the later one attempts to trace the effect of tragedy upon conception and treatment of subject by the vase decorator. It is interesting to note that Sophocles, whose dramas contain fewest allusions to pottery or comparisons drawn from the industry, is also, according to Dr. Huddleston's theory, the poet

who least influenced the designs of later potters. The greater popularity of the works of Æschylus and Euripides in furnishing subjects for illustration he attributes to their greater creative power; the scenes as treated by Sophocles are less original. One feels that "Greek Tragedy in the Light of Vase Paintings" will have greater interest for archeologists than for students of tragedy, in spite of the author's hope, expressed in the preface, that his work will appeal to the latter class. More important for vase painting than for tragedy is an understanding of the relation between them. We may think that at times Dr. Huddiston has fallen into the temptation of assuming parallelism of tragic scene and vase painting where none exists, or of attributing the frequency of a design to the great popularity of a poem, when really it was due to the conventionalizing of a scene by the potters themselves, or to their tendency to duplicate patterns. But one must appreciate the painstaking scholarship that the book represents, and must be grateful for some admirable reproductions of Greek vases. Such reproductions are all too rare, and every fresh addition is welcome.

An English biography of Mirabeau. In the "Foreign Statesmen" series

(Macmillan), Mr. P. F. Willert states that he does not know that "much of importance has been written in English about Mirabeau, except an essay by Macaulay." We beg leave to call Mr. Willert's attention to the important volumes treating largely and professedly of the public career of the brilliant French politician by Professor von Holst, as a work that might possibly lead to certain modifications of his own views. In the main, however, Mr. Willert is in accord with Professor von Holst as to Mirabeau's course and character — and also, let us add, in regard to Lafayette, whom he roundly pronounces "a prig," a judgment, in our opinion, too severe. There was undoubtedly a tinge of self-complacency, a hint of the *poseur*, in the attitude of the knight of the "white horse," on grand occasions, that did not fail to excite the smiles of watchful contemporaries like Gouverneur Morris, and can hardly be charged entirely to the score of race; but Lafayette played altogether too forceful a part in the drama of his time to be set down as a mere "prig." His foibles were patent; he failed to see and to seize his one grand opportunity of mastering the radical movement, when that movement momentarily collapsed before the determined onset of the Constitutional party on the day of the "Massacre of the Champ de Mars." He is dwarfed in history by the proximity of such Titans as Mirabeau and Danton; but his hands were clean. Mr. Willert has turned the continental authorities on Mirabeau to excellent account, notably the full and impartial biography ("Das Leben Mirabeaus") of Professor Alfred Stern. The little book may be read through in a couple of sittings, and (with the exception noted) it contains the essence of the fuller narratives.

The prose of a poet laureate.

Neither so simple as to appear barren, nor so ornate as to become "precious," the third of Mr. Alfred Austin's prose works, "Lamia's Winter-Quarters" (Macmillan) steers skilfully a middle course between all manner of faults. There is something in the attitude of a poet-laureate seeking distinction in prose which is bound to excite adverse criticism; but it may safely be averred that the critics here will belong to that larger class who do not read the books they animadvernt upon. And, for the first time since Beowulf and his compeers, it seems to be true that there are fewer persons writing really good prose in English than there are verse-writers of considerable distinction, making a possible dubbing as poet-laureate perhaps the more worthy title of the two. In any event, Mr. Austin is now to be congratulated on having not only added a third work to the English prose classics, but on having invented in the first instance a vehicle for the setting of his verses which lends both them and the vehicle itself additional charms. For in this he retains his original *dramatis personae*, the Poet among them, and from his lips fall from time to time lyrics of much charm and spontaneity. Indeed, the word "charm" is one to be used of the book as a whole: manly men, lovely women, an admirable *mise en scène*, smoothly flowing prose, elegant verse, the whole embodied in a book having many mechanical beauties, all working to that single end. It is a pleasure to note that the former volumes, "The Garden that I Love" and "In Veronica's Garden," have met with proper appreciation in their own country, and it is to be hoped that Americans will not deny themselves a similar pleasure.

Afternoons in a college chapel.

Professor F. G. Peabody gives to the students of Harvard University brief addresses on religious subjects in the setting of a beautiful service. A volume of these addresses is now published by Messrs. Houghton, Mifflin & Co. The addresses read well and carry out into the wider world the message of the quiet, restful, reverential hours of the old chapel. One feels as he reads that he is in the company of noble spirits who love to talk of high themes and whose purpose it is to live true and pure and useful lives. The time given is too short for the heavy university sermon, weighted with ponderous discussions of metaphysics, but long enough to spur young and restless students to worthy endeavor. The author is master of a charming style, crisp and chaste, well suited to fill a small canvas with figures and hints without crowding and confusion.

The lampblack school of biography.

The pendulum of biographical writing seems to have reached the limit of realism in the various "true" sketches of American public men now appearing. "The True Benjamin Franklin," by Sidney George Fisher (Lippincott), is another attempt at this literary iconoclasm. A portrait which shows "wart and all" may suit a Cromwell and be true to nature;

but one which paints the wart and omits the portrait is not true. Doubtless this mania for realism is but a reaction from the heroic drawing of Weems and his kin; but to paint the shadows without the high lights is no more fair than to paint the high lights without the shadows. To conjure into illegitimacy the affectionate title of "daughter" given by an old man to his friend's child becomes easy when one sin in that direction has been committed. No one was more keen to his shortcomings than Franklin, and no one kept a better calendar of his own sins; but to measure his deeds by our standard is as cruel as it is unjust. One waits with bated breath the publication of the next attempt at lampblack biography. It may be a "true" life of the angel Gabriel.

A plea for the Seminoles.

"Red Patriots" (The Editor Publishing Co., Cincinnati) is a tale of the Seminole Indians, into which the author has put an earnest spirit and a realizing sense of the wrongs done this family of red men. The usual account of the Seminoles tells of a runaway offshoot of the Creek nation, which found a home in Florida, and became a menace to the Southerners because of predatory excursions, or, more offensive yet, established a rendezvous for refugee slaves. This notion finds no favor in "Red Patriots." There were two sides to every quarrel with the Southern Indians, and the facts presented in evidence seem to show that more often the white man rather than the red was the first offender. The object of the present publication is to claim a proper place in history for the Seminoles, and especially to do full justice to the fame of Osceola, one of the most noted of the chiefs. The book is full of references to official documents and records, and bears the stamp of faithful investigation; but there is a notable lack of literary polish, and the typographical work is as wretched as the quality of paper used is inexcusably poor.

BRIEFER MENTION.

The introductory essay written by Mr. Lewis E. Gates for his three volumes of selections from Jeffrey, Newman, and Arnold have been detached from the books in which they first appeared, and brought together (the Jeffrey rewritten and expanded) into an independent volume called "Three Studies in Literature" (Macmillan). This is as it should be, for the essays were much too good to remain in the semi-obscurity of their text-book form, and we are glad once more to commend them as striking examples of literary criticism and interpretation. The Newman, particularly, is as good as anything that has been done upon the subject.

"Historic Nuns," by Bessie R. Belloe, comes to us from the London press of Duckworth & Co. Mary Aikenhead, Catherine McAulay, Mme. Duchesne, and Mother Seton of Emmettsburg, are the four excellent women whose lives, privations, and manifold good works have engaged, if not exactly inspired, Miss Belloe's pen. The narratives are condensed from approved sources.

ANNOUNCEMENTS OF SPRING BOOKS.

THE DIAL's customary Spring Announcement List, published herewith, shows this year to be one of considerable activity and enterprise in the publishing trade. Over 600 titles are included, representing sixty American publishers. It is not intended to include in this list any books already issued and entered in our regular List of New Books; and all the books here given are presumably new books—new editions not being included unless having new form or matter. The list presents, therefore, a real survey of the new and forthcoming books of the Spring of 1899, carefully classified, and compiled from authentic data.

BIOGRAPHY AND MEMOIRS.

- Life of William Morris*, by J. W. Mackail, illus. by E. H. New.—*Life of Francis Turner Palgrave*, by his daughter, Gwenllian Palgrave, illus.—*The Early Married Life of Maria Josepha, Lady Stanley*, from 1796, edited by J. H. Adeane, with portraits.—*Memories of Half a Century*, by Rev. R. W. Hiley, D.D., with portrait.—*Queen Elizabeth*, by the Right Hon. Mandell Creighton, D.D., new and cheaper edition.—*The Last Years of St. Paul*, by Abbé Constant Fouard, trans. by Rev. George F. X. Griffith.—*Memoir of the Rev. W. Sparrow Simpson*, D.D., compiled and edited by W. J. Sparrow Simpson, illus., \$1.50.—*History of St. Vincent de Paul*, founder of the Conjugation of the Priests of the Mission and of the Sisters of Charity, by Monseigneur Bongard, 2 vols. (Longmans, Green, & Co.)
- The Life of George Borrow*, by William I. Knapp, Ph.D., 2 vols.—*Oliver Cromwell*, a history, by Samuel Harden Church, A.M., illus.—“Heroes of the Nations,” new vol.: *Bismarck and the New German Empire*, by J. W. Headlam, illus., \$1.50.—“Heroes of the Reformation,” new vol.: *Desiderius Erasmus*, 1467-1536, by Ephraim Emerton, Ph.D., illus., \$1.50.—*Life and Correspondence of Rufus King*, edited by his grandson, Charles R. King, M.D., Vol. VI., completing the work, \$5. (G. P. Putnam's Sons.)
- Moscheles' Reminiscences*, fragments of autobiography, by Felix Stone Moscheles, with portraits.—*Reminiscences*, by Justin McCarthy, M.P., 2 vols.—*The Martyrdom of an Empress*, the story of Elizabeth, Empress of Austria, illus., \$2.50. (Harper & Brothers.)
- James Russell Lowell and his Friends*, by Edward Everett Hale, illus.—*Life of Edwin M. Stanton*, by George C. Gorham, 2 vols., illus., \$6.—*Life and Work of Thomas Dudley*, second governor of Massachusetts, by Augustine Jones, illus., \$5.—“American Statesmen,” new vol.: *Thaddeus Stevens*, by Samuel W. McCall, \$1.25.—Charlotte Cushman, her letters and memories of her life, by Emma Stebbins, new popular edition, with portraits, \$1.50. (Houghton, Mifflin & Co.)
- Life and Letters of Archbishop Benson*, edited by his son, 2 vols., illus.—*Cardinal Newman as Anglican and Catholic*, a study, by Edmund Sheridan Parcell, together with correspondence, with portraits.—*Life of Henry A. Wise*, by his grandson, Barton H. Wise, with portraits.—*Spinoza*, his life and philosophy, by Sir Frederick Pollock, Bart.—*Life and Remains of Rev. R. H. Quick*, edited by F. Storr, M.A.—“Foreign Statesmen,” edited by Prof. J. B. Bury, new vols.: *Louis XI.*, by G. W. Frothero; *Ferdinand the Catholic*, by E. Armstrong; *Mazarin*, by Arthur Hassall; *Catherine II.*, by J. B. Bury; *Louis XIV.*, by H. O. Wakeman.—*John Milton*, a short study of his life and works, by W. P. Trent. (Macmillan Co.)
- Life of Danton*, by Hiliare Belloc, with portraits.—*Anton Seidl*, a memorial, by various writers, with biographical sketch by Henry T. Finck and Mrs. Seidl, limited edition, illus., \$5. net.—*Ramakrishna*, his life and sayings, by F. Max Müller. (Charles Scribner's Sons.)
- Marysienka*, Queen of Poland and wife of Sobieski, 1641-1716, by K. Waliszewski, with portraits, \$2.—*Life of R. W. Dale*, D.D., of Birmingham, by his son, A. W. W. Dale, \$4. net. (Dodd, Mead & Co.)
- How Count Tolstoy Lives and Works*, by P. Sergyenko, trans. from the Russian by Isabel F. Hapgood, illus., \$1.25. (T. Y. Crowell & Co.)
- The Reminiscences of a Very Old Man*, 1808-1897, by John Sartain, illus.—“Great Commanders,” new vol.: *Admiral Porter*, by J. R. Soley, \$1.50. (D. Appleton & Co.)

- Elizabeth, Empress of Austria*, by A. De Burgh, illus., \$2.50. (J. B. Lippincott Co.)
- From Reefer to Rear Admiral*, by Benjamin F. Sands, illus., \$2. (F. A. Stokes Co.)
- Memoirs of 1812-1813*, by Sergeant Burgoyne of Napoleon's Old Guard, compiled from the original MS. by Paul Cottin, illus., \$1.50. (Doubleday & McClure Co.)
- George Müller*, of Bristol, authorized biography of the great philanthropist, by Rev. Arthur T. Pierson, D.D., illus., \$1.50. (Baker & Taylor Co.)
- Heroic Lives in Foreign Fields*, biographies of noted missionaries, by Rev. Thomas P. Hughes, D.D., with portraits, \$1.50. (E. R. Herrick & Co.)
- A Ken of Kipling*, by Will M. Clemens, with portrait, 75 cts. (New Amsterdam Book Co.)
- The Life of Nelson*, by Captain A. T. Mahan, new popular edition, illus., \$3. (Little, Brown, & Co.)

HISTORY.

- “Story of the Nations,” new vols.: *Story of the People of England in the 19th Century*, by Justin McCarthy, M.P., 2 vols.; *Austria*, by Sidney Whitman; *China*, by Robert K. Douglas; each illus., per vol., \$1.50.—*History of the People of the Netherlands*, by Petrus Johannes Blok, Ph.D., trans. by Oscar A. Bierstadt and Ruth Putnam, Part II., with maps, \$2.50. (G. P. Putnam's Sons.)
- A History of British India*, by Sir William Wilson Hunter, K.C.S.I., in 5 vols., Vol. I., *To the Overthrow of the English in the Spice Archipelago*, \$5.—*England in the Age of Wycliffe*, by George Macaulay Trevelyan, B.A. (Longmans, Green, & Co.)
- England and America after Independence*, a short examination of their international intercourse, 1783-1872, by Edward Smith.—*The End of an Era*, by John S. Wise.—*Throne-Makers*, historical essays, by William Roseoe Thayer. (Houghton, Mifflin & Co.)
- History of the People of the United States*, by Prof. J. B. McMaster, Vol. V., 1821-1837, \$2.50.—*A History of American Privateers*, by Edgar S. MacClay, \$3.50. (D. Appleton & Co.)
- History of America before Columbus*, by P. De Roo. (J. B. Lippincott Co.)
- The Story of France*, by Hon. Thomas E. Watson, Vol. II., completing the work.—*Syllabus of European History*, 1600-1890, by H. Morse Stephens, M.A., with bibliographies.—*The Roman History of Appian of Alexandria*, trans. from the Greek by Horace White, M.A., 2 vols.—*The Welsh People*, their origin, language, and history, by John Rhys and David Brynmor Jones, Q.C. (Macmillan Co.)
- The Downfall of the Dervishes*, by E. N. Bennet, with portrait, \$1.40. (New Amsterdam Book Co.)
- Duruy's Ancient History*, trans. by E. A. Grosvenor, with maps, \$1.—*Contemporary History*, by Prof. Edwin A. Grosvenor, with maps, \$1. (T. Y. Crowell & Co.)
- A Short History of the United States*, by Justin Huntly McCarthy, \$1.50. (H. S. Stone & Co.)
- The '98 Campaign of the Sixth Massachusetts*, U. S. V., by Lieut. Frank E. Edwards, illus., \$2. net. (Little, Brown, & Co.)
- History of the Pennsylvania Railroad*, with plan of organization, portraits of officials, and biographical sketches, by William Bender Wilson, 2 vols., illus., \$5. (H. T. Coates & Co.)
- Germany*, her people and their story, by Augusta Hale Gifford, illus., \$1.50. (Lothrop Pub'g Co.)
- History up to Date*, a short chronicle of the Spanish-American war, by William A. Johnson, illus. (A. S. Barnes & Co.)
- Colonial Monographs*, written and illus. by Blanche McManus, new vol.: *The Quaker Colony*, \$1.25. (E. R. Herrick & Co.)
- The Story of the West Indies*, by Arnold Kennedy, 50 cts. (M. F. Mansfield & A. Wessels.)

GENERAL LITERATURE.

- Ruskin, Rossetti, and Pre-Raphaelites*, letters and papers of Mr. Ruskin addressed to Rossetti, 1854-62, arranged and edited by W. M. Rossetti, illus. in photogravure, \$3.50.—*Joubert*, a selection from his thoughts, trans. by Katharine Lyttelton, with introduction by Mrs. Humphry Ward, \$1.25.—*The New England Primer*, a history and facsimile reprint, edited by Paul Leicester Ford, \$1.50. (Dodd, Mead & Co.)
- Letters of Carlyle to his Youngest Sister*, edited by Charles T. Copeland, illus., \$2. (Houghton, Mifflin & Co.)

Shakespeare in France, by J. J. Jusserand, illus.—*Seven Lectures on the Law and History of Copyright in Books*, by Augustine Birrell, M.P., \$1.25.—*Dante Interpreted*, by Epiphanius Wilson.—*Literary Hearthstones*, studies of the home life of certain writers and thinkers, by Marion Harland, 8 vols., illus.—*A Life for Liberty*, anti-slavery and other letters of Sallie Holley, edited, with introductory chapters, by John White Chadwick, illus.—*English Prose*, its elements, history, and usage, by John Earle, M.A., \$4.—*Writings of Thomas Jefferson*, edited by Paul Leicester Ford, Vol. X., completing the work, \$5.—*Writings of James Monroe*, edited by S. M. Hamilton, Vol. II., \$5. (G. P. Putnam's Sons.)

Retrospects and Prospects, descriptive and historical essays, by Sidney Lanier.—“Periods of European Literature,” edited by Prof. Saintsbury, new vol.: *The Fourteenth Century*, by F. J. Snell, \$1.50 net.—*History of Yiddish Literature in the 19th Century*, by Leo Wiener, \$2. net. (Charles Scribner's Sons.)

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Mr. William Johnson Stone is of those who entertain the forlorn hope of naturalizing strictly classical metres in English poetry, and he has just published, through Mr. Henry Frowde, an argumentative pamphlet in support of this view. It is entitled "On the Use of Classical Metres in English," and however essentially questionable the argument may be, it is urged with much force, and, what is better, illustrated by a really beautiful version of about one hundred lines from the "Odyssey."

LITERARY NOTES.

"The Scapegoat," by Mr. Hall Caine, has just been published by Messrs. D. Appleton & Co. in a new edition, which is almost a new book, so extensively has it been revised and amended.

Professor Patrick Geddes, of Edinburgh, will speak before the Twentieth Century Club of Chicago on the thirtieth of this month. "Schemes and Dreams of a Great City" will be the subject of his address.

Mr. Gosse's "Life and Letters of Dr. John Donne, Dean of St. Paul's," upon which he has been long engaged, will be published soon. The University of St. Andrews has just conferred the honorary degree of LL.D. on Mr. Gosse.

The Rev. Andrew Kennedy Hutchinson Boyd, known to more readers by his initials than by his name, died early this month, at the age of seventy-four. The "Recreations of a Country Parson" was his best known work, although he published many other volumes.

Something of a new departure is to be made by the Turnbull lectures at the Johns Hopkins University. A course on Wagner, to be given by Mr. H. S. Chamberlain, has been announced. Dr. Paulsen, of Berlin, will give a series of lectures next year at the same University.

Dr. Henry Van Dyke, who is now quite definitely said to have accepted a professorship of English literature at Princeton University, will be the speaker at the next convocation of the University of Chicago. The date will be April 1; and the subject of the address, "Democracy and Culture."

Mr. Chalkley J. Hambleton, of Chicago, has printed privately a small volume called "A Gold Hunter's Experience." The book is not, as one might expect, an account of some recent expedition to the Klondike, but rather the story of an expedition made by the author to Pike's Peak in 1860, "made up partly from memory and partly from old letters written at the time to my sister in the East." It is a belated bit of history, but none the less interesting for that.

Two recent numbers of the Johns Hopkins publications (Johns Hopkins Press, Baltimore) consist of studies of slavery in New Jersey by Henry Scofield Cooley, and of the causes of the Maryland Revolution of 1689 by Francis Edgar Sparks. Rejecting the usual statement that this revolution was produced by a few ambitious men through a false story of a Roman Catholic plot, the author of the latter pamphlet traces it to an over-development of the strong Palatinate system of government during the thirty years preceding. The former pamphlet traces the history of slavery in its beginnings under proprietary government, its increase under the Crown government, and the spread of the Quaker abolition feeling until the gradual abolition law of 1804. The largest number of slaves at any time within the state was about 12,000 in 1800.

"A Laboratory Manual in Astronomy" (Ginn), by Miss Mary E. Byrd, emphasizes the growing appreciation of observational and experimental methods in all departments of teaching. At first thought, it seems as if these methods were beyond the reach of most schools and colleges, as far as astronomy is concerned, on account of the expensiveness of the equipment necessary, to say nothing of the advanced mathematical knowledge presupposed. But the author of this volume shows that a great deal may be done with simple means,

and her book fairly justifies its title. We are a little suspicious of "home-made telescopes," but there is no doubt that many observations and simple calculations are within the reach of young students, and afford an admirable sort of discipline in scientific thought and method.

DANIEL LEWIS SHOREY.

Chicago has been singularly unfortunate during the last few months in the loss of a number of men representing the highest type of intelligent citizenship. Within a comparatively brief period, we have had melancholy occasion to report the deaths of E. G. Mason, J. L. High, L. H. Boutell, and W. K. Sullivan. To that list must now be added the name of Daniel Lewis Shorey, who died after a two months' illness, on the fourth of March, at the age of seventy-five. Mr. Shorey will be remembered by our readers as an occasional contributor, but there are far more cogent reasons than that for recording in these columns a tribute to his memory. Few Chicagoans have been so thoroughly identified with the higher intellectual life and social aspirations of the community as was Mr. Shorey, even during the busiest years of his professional career; and few have left behind them so much good work, accomplished without ostentation, for the furtherance of culture. He was born in Maine, January 31, 1824, and was educated at Phillips Andover, Dartmouth, and the Harvard Law School. He taught for a few years in New Hampshire, Massachusetts, and Washington, and was admitted to the Massachusetts bar in 1854. The year following, he removed to Davenport, Iowa, where he practised for ten years, also serving terms as city attorney and president of the school board. In 1865 he came to Chicago, and continued in the practice of his profession for twenty-five years. When, after the Great Fire, it was proposed to establish a public library in Chicago, Mr. Shorey took an active interest in the matter, and drafted the Illinois statute of 1872, one of the first and best of the State laws relating to public libraries. He became

a member of the first library board organized under this law, and occupied that position for eight years. This led to his friendship with the late W. F. Poole, one of the closest friendships of his life, lasting for twenty years. Of the nine members of that first library board, Mr. Julius Rosenthal is now the sole survivor. In 1880 Mr. Shorey became a member of the City Council, serving the public in this capacity for six years. In 1890 he retired from his profession, took long trip abroad, and, returning, settled down to spend his closing years in his library. He read widely and deeply in several directions, particularly in the history of the French Revolution, upon which subject he had made himself an authority. His contributions to *THE DIAL* were among the results of these studies. The establishment of the University of Chicago soon after his retirement, and his appointment as a Trustee of the institution, provided a happy outlet for his surplus energies. Living close to the University, he visited it almost every day down to his last illness, and devoted himself to its interests with a zeal that few men in similar positions have time to display. It was peculiarly fitting that the funeral services, held on the seventh of this month, should have been given a quasi-official character by the participation of the University authorities. The tale of his public services is not complete without mention of his eighteen years' presidency of the Western Unitarian Conference, and his lifelong activity in the cause of liberal religion. Of Mr. Shorey's character it is difficult to speak adequately in a few words. No one could know him closely without thinking, with Hamlet of Horatio, that he was

"E'en as just a man
As e'er my conversation coped withal."

Preserving throughout his life a youthful freshness of feeling, his nature was so genuine, and his integrity so absolute, that he won both love and respect in a measure beyond most of his fellow-men, and his death leaves, to those who knew him intimately, the sense of an irreparable loss, of a void that can never be filled.

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